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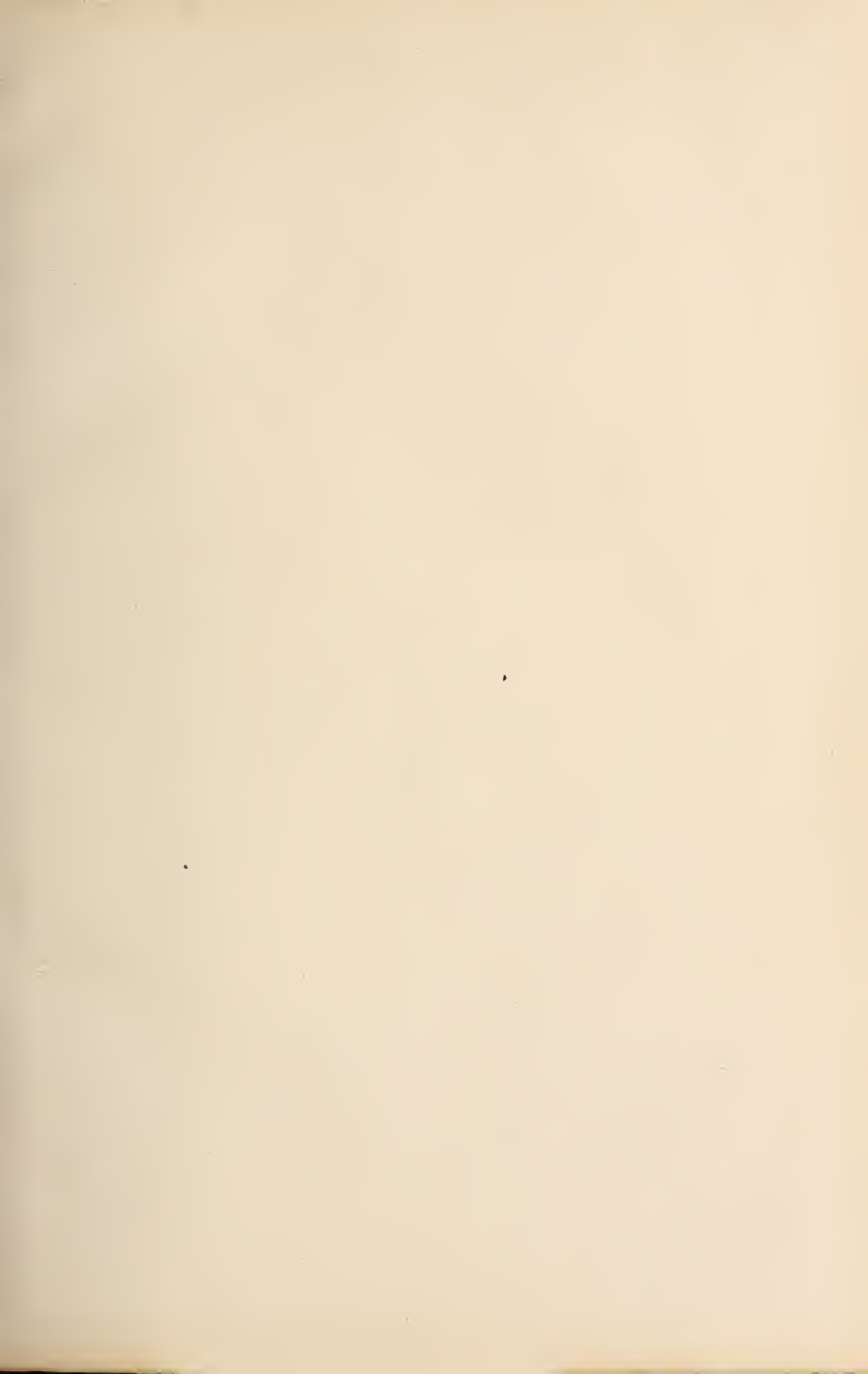
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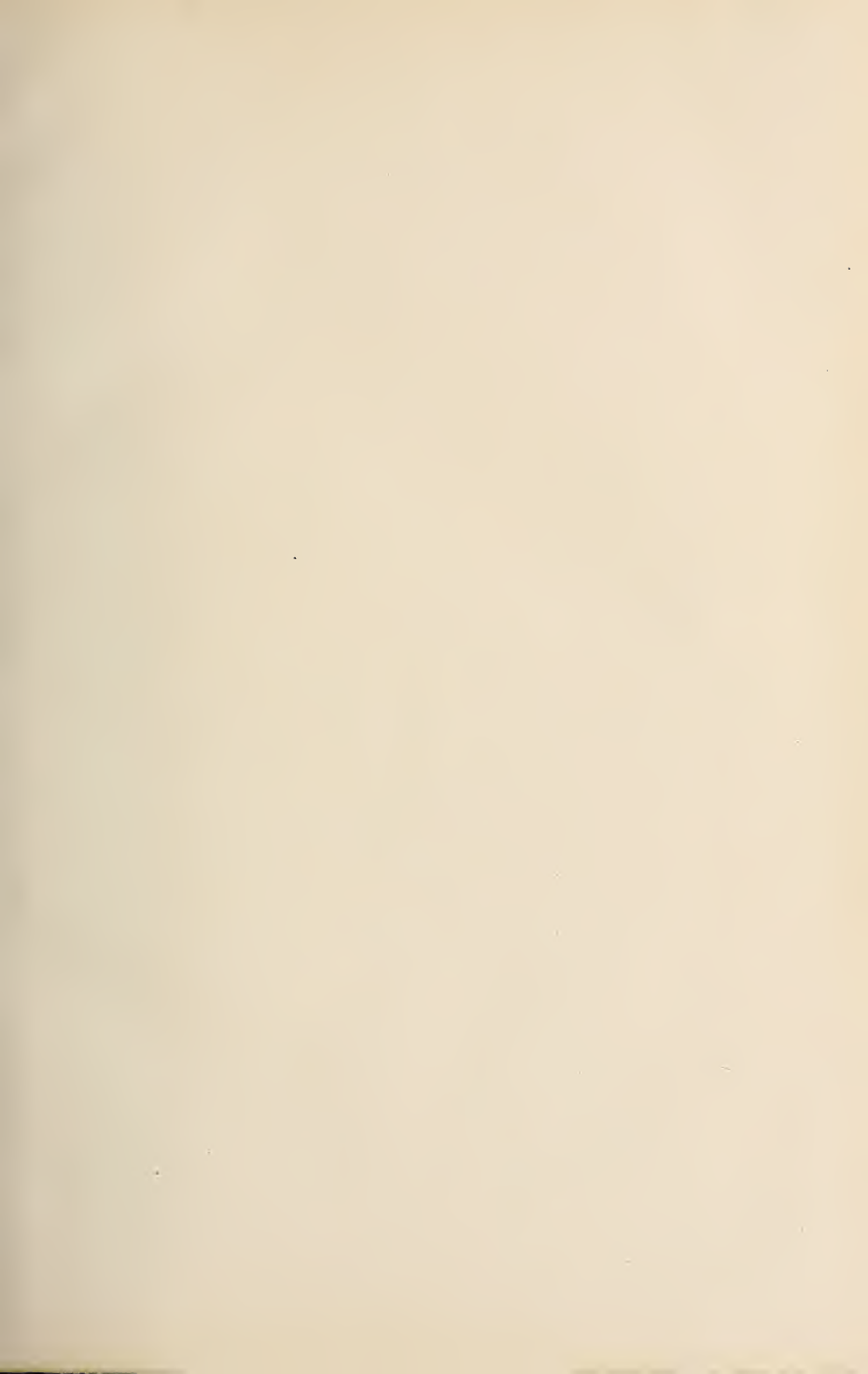
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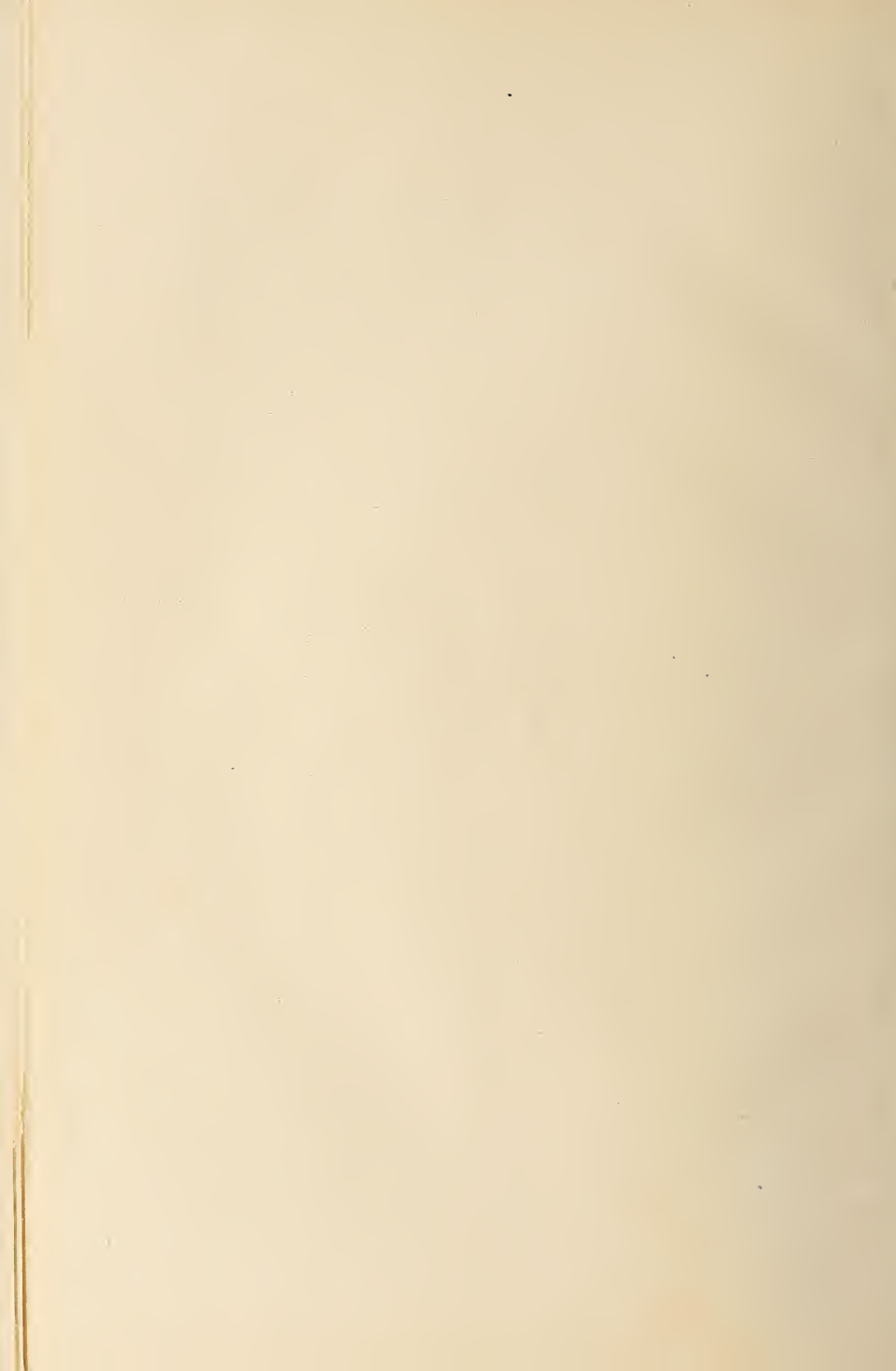
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Three
Sides of Life,

FROM A

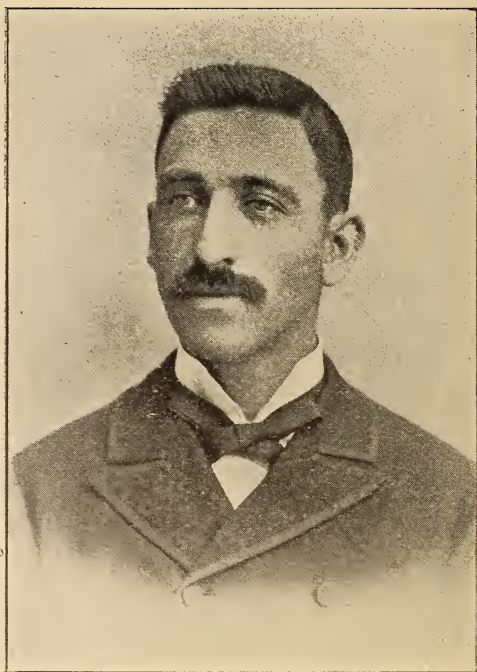
Sinful, Moral & Christian Standpoint.

BY A

Converted Railroad Man.

Entered, according to Act of Congress, in the year 1895, by
W. H. HOFFMAN,
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Yours,
W. H. HOFFMAN.

Three Sides of Life,

FROM A

Sinful, Moral  Christian Standpoint.

BY A



Converted Railroad Man.

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Hoffman

1895.

WATERS BROS., Printers and Binders,
SIOUX CITY, IOWA.

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THIS LITTLE VOLUME is lovingly dedicated to my Wife,
who, by gentle and loving deeds, often caused me to think of
the Better Way, and instilled into my mind a regard for Truth, long
before I had any purpose of becoming a Christian.

W. H. H.



Presentative Words.

Though books of every character and description are flooding our country, yet another is added to the number. But as a good book is a good friend, probably we can never have too many of them. This little volume lays no claim to literary merit, but is sent forth on an errand of love and helpfulness. Before Mr. Hoffman was converted he knew and walked in the ways of the ungodly. Almost unwittingly his footsteps turned, one night, toward the church door rather than toward the saloon and gambling hell. God's convicting Spirit reached his heart that night and within a few days he was gloriously saved. Though a careful, thoughtful and discreet man, his whole nature, renewed by Grace, is on fire for the salvation of others, particularly the railroad men, of whom he is one. Like the sages and martyrs of old, he hears the taunts of the wicked and breathes the spirit of Jesus into the lives of those about him. And with the intensest desire of seeing railroad men brought to Christ—switched on to the main line for usefulness and Heaven—he has written and now offers them this little book. It comes from the pen of one who knows all about their trials, besetments, difficulties and dangers, and who has proved that "His Grace is sufficient for every time of need." As his Pastor, I most heartily commend the spirit in which he has written; pray that his message may be blessed of God in the conversion of thousands, and be a means, as he earnestly trusts, of helping him into a broader field of usefulness. If you listen attentively to his story, and his appeals, more than likely they will bring sympathy to your heart, tears to your eyes, and salvation to your soul.

WILLIAM GORST.

Preface.

DEAR READERS: I do not expect this book to meet the approval of every eye that may happen to glance at its pages, but I do hope that you will approve of my theories as of one who knows of what he speaks. You will not find one word but what is true. As a sinner I was a success from the age of ten years until I was twenty-six. All I ask is that you will read and reflect, and if it is the means of doing you any good, then I shall feel that my work has not been in vain. I will give you an idea of my life up to the present time, and will endeavor to show you where young men, as well as older ones, are very weak—not only injuring themselves, but pulling others, both male and female, down the broad road to hell. The man or woman who judges, who condemns, who has no mercy, and who if they find some stain or blemish in someone else, will inflate themselves with insane delight, and who would ostracize a neighbor, and especially some young woman, for the first offense, by ruling that one mistake must mar a lifetime, have no peace in themselves, not even one sweet thought. Their lives are one long agony of excitement, and they are the decently clad devils of society, too, who do their best to drag others after them. But we must remember that Love is heaven, and Hate is hell. Therefore, we should delight in loving and being loved, as it is the one thing worth living for. We hate and despise in our ignorance, but love and pity thrives on knowledge and true charity, which is the beautiful side of life. There is no need to invent fables at this day and age of the world; life as it is lived among ourselves is wonderful enough. One has only to closely observe men and women as they are. Then all I need to do is to write—what?—the Truth.

Yours,

W. H. H.

CHAPTER I.

I WAS BORN in a place called Adel, the county seat of Dallas County, Iowa, December 25, 1868; a very pretty village, though a very small one at that time. My father was a poor man, as well as a very wicked one. He was a barber by trade, but did not have very good success, and left my mother before I was three years old, taking another woman with him. He left my mother with myself and little brother, some three months old, in very destitute circumstances. My mother took us to her parents, about nineteen or twenty miles in the country, and started out by day's work to support us. My brother died at the age of ten months, which also went to help break mother's heart. Before I was eight years old I could see the circumstances that were staring us in the face, and made up my mind that just as soon as possible I would get to work and help my mother, as well as support myself. But my grandparents were very poor and I was quite a help to them on the farm. I could chop wood and tend to the stock, which I did; in fact, I did all of the out-door work and some of the work in-doors. My grandfather had to be doctored, on which trips I accompanied him for most two years, when God at last came one fine summer evening and took him home. Oh, I shall never forget as long as I live how my heart sank within me, for he was, as I thought, all

the friend I had beside my mother. After that I was dissatisfied and did not want to stay on the farm any longer. My grandmother seemed to me then very cross, and even worse after my grandfather's death. But I did stay for a while. One of my uncles was farming the old homestead, so I hired out to him at fifty cents a week to start with, and was delighted to think I had a job. I worked for him until late in the fall, so I had lots (?) of money.

But I got tired of living on a farm, and told my mother I was not cut out for a farmer, and that I was going to town to look for something to do. So to town I went; and it was but a short time until they all followed me. I went to work for a groceryman, driving delivery wagon, at twelve dollars per month. I worked for him about three months, then got a position as messenger boy for the Chicago, Milwaukee and St. Paul Railway, at fifteen dollars per month, and in a short time was promoted to car checker, with a salary of forty-five dollars. I remained at this position for some time, and quit only because my mother wished me to learn some trade. I went to work then in a barber shop, receiving four dollars per month for six months, then eight dollars per month for three months, and finally, six dollars per week for three months; having to sign a contract for one year before I could go to work at all. I followed this business for most six years, but finally drifted back to railroading, as I liked that better than anything I ever did, and am yet at it.

At the age of twenty I was married to the only girl I ever loved, and who is my greatest helpmeet and makes me the happiest man in all the world. We have two pretty children, a boy and a girl: Helen, aged four, and Leon, two years. It is an old saying that marriage is a lottery. Well, if it is, I surely must have won one of the capital prizes. But is marriage a failure? No; unless man makes it so. And what makes a home of misery and unhappiness? Why, man does; nine cases out of ten. And why? I will tell you later on.

When men or boys start out in life as I did, with no one to look out for them, they are likely to drift into bad company and form some very bad habits that will be pretty hard to overcome. No doubt there are, and have been, lots worse young men in the world than I; but if they have not drawn the line it is about time they should do so. Take the young man of today and he thinks he is a good, moral man. But what have you? A man who will lie, swear, drink, smoke, chew and gamble; and yet he can come into your parlors on Sunday afternoon and spend the time with your daughters. And you say—I mean you, fathers and mothers—“why, he is a nice young man. Our son Charles is a great friend of his, and Charles would tell us if there was anything wrong with him. Why, he wouldn’t let his sister go with a man that was wrong in any way.” But pitiless truth brings the proof that I wish to show, and that young man, whose truth and veracity you would almost have staked your life on, is one of the most base and corrupt.

But let me say, no man was ever so bad that he could not reform. So let us be honorable and high-minded in a case of this kind. Let us go to this young man and have a talk with him, and see what we can do for him. Of course he will not like to be talked to in regard to his God and sin, but we must reason the case with him and try to show him where he is wrong; and not only him, but our own boys as well. A great many parents would take this way in the matter: they would forbid the young man their house, and their daughter even speaking to him. And what is the result? She goes to her room, drops Mr. So-and-So a note and tells him she will meet him at some particular place. They meet as per appointment, and she tells him all that has been said, and again what is the result? The tie of love between them is made stronger than ever, and they will continue to meet and be in each other's company in spite of all you can say or do. The subject grows upon one so enormously that it would be quite a hopeless task to finish it, but you can draw your own conclusion. But suppose you take the other way I have mentioned, as a christian father or mother should. Most anyone can see what the result would be. That young man would more than likely think the matter over, your daughter would do the same, and they would simply rise up to the true nobility of manhood and womanhood. Just because a young man is not what he should be is no reason you should rise up and forbid him your house, and make him worse than he really would be. A very wicked man may chance to fall in love with some pure, young girl,

and she has everything on her side if she will use her power to make that man just what she wants him to be. He will make resolutions and try to climb up to her moral standard; he will use all the strength and vigor of his manhood to do just what the woman he loves wants him to do. But suppose her parents are trying to pull him down just as fast as she can get him to make good resolutions. Then of what avail are her prayers? Oh, how many young men have been kept out of the kingdom of God by some headstrong father or mother. For shame! It only shows weakness and that their hearts are not right.

A shallow heart, a love of self,
Pure selfishness and nothing else.

It is not our purpose to advocate the marriage of pure women to debased men, for we believe that the moral standard for the sexes should be the same. But our plea is that a young man be given a chance by extending him a helping hand, and the exercise of faith in his moral possibilities.

CHAPTER II.

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**B**UT again, sometimes a dear mother or father may speak to them about their ways, and in a kindly way; but alas! their ears are deaf; they hear not. But have patience with them, for, thank God, there are many who do hear and heed, and very often thank father or mother for lessons taught in childhood. There are thousands of young men and women who have good, christian homes, and who are not thrown on the world as I was, and yet you do not heed. But there is a day coming when you will see your mistake, and it will be everlastingly too late. You see your poor old father and mother laid to rest, and as your head is bowed with grief you think of the many bad things you have done, and you say, "I am going to be a better man." Well, you may for a while, but you drift on and on, and the very first thing you know you are right back where you were. My friend, the only way to make this start right is to give yourself wholly to God. We may all make good resolutions, but we have not the strength of ourselves to carry them out. We need the help of Christ and the influence of the gospel. Virtue! What is it? Well, there are a great many people who do not know, or else they do not care. "I don't care!" How often is that spoken by young men and women who do not understand; and at the time, how much grief it may bring them. Don't ever say it again. You may be in



many trying places, as I have been, but have courage. Don't say "I don't care." Remember your virtue, and prize that higher than anything else. You will find plenty of good, christian people ready to take you by the hand and help you in every way. Then you will say, "Oh, there are lots of christians that are not as good as I am." There is self-praise again, yet true enough. But are they christians? No, they are hypocrites; and generally of the very worst type. They put on the cloak of the church to help them out in business or social life. In my opinion they are not as good as you are, for you are what you seem to be and they are deceivers. They are nothing more nor less than snakes in the grass.

I will tell you of a church member I knew (and I regret very much to say anything of this kind, but I told you before I would tell the truth, and by the help of God I will). This happened not very long ago. There was a young lady converted who was pretty well thought of by those who did not know her real life. She associated with the best of company, but only on certain occasions. The man in the case I wish to speak of was not a christian. He told me his every-day life, as well as hers. This young lady would meet him at different places, and was guilty of unchaste relations with him. Do you suppose good, christian people would harbor any such in their midst if they knew it? I knew of this matter before I became a christian. If the pastor of a church knew of a case like this in his flock what would he do? Well, as a good, christian man, most anyone

can draw a conclusion as to just what he would do. Most people would turn up their noses at a young lady of this kind instead of giving her a godly piece of advice. They would sooner talk about her and pull her down all the more. Mrs. So-and-So will tell somebody else, and the first thing you know all the men in town are talking about her, and she is turned out of the church. I went to this man and talked to him, and tried to show him the injury he was doing this young woman, and my words were not in vain; for today, instead of leading a life of sin, he is trying, with the help of God, to be the man God intended him to be. True and tender sympathy is one of the most precious gifts of love, and the balm administered by one who understands the circumstances and is sincere in what he says, will never fail to heal the wound, no matter how bad the man you may speak to.

What has a tendency to drag people down more or less are the long tongues of so many old women. They have better sense, but they have made it a habit to run to their neighbors and retail every bit of gossip that they know, and a great deal more. At every opportunity they are prying into some one's business, whereas if they would keep their own door yard clean they would have more than they could do. Suppose this young lady was thrown into the society of your sister or daughter, and you would after a while find out all I have mentioned; the first thing you would do would be to tell them they must not have anything more to do with her; possibly tell them why. Then when they meet they won't speak to her, and of course she is insulted and greatly feels

her wrong doings. She at once remembers all she has done; but it is done and cannot be undone. She may repent and try to do better, but every man, woman and child who knows anything about her gives her a kick on her downward course, and the first thing you know, without even a pleasant word from anyone, you find her in a house of prostitution. There are thousands of young women, I dare say, leading a life of shame whose prospects in life at one time were just as bright as yours, and who, for one mis-step was dogged by all mankind, and finally driven to what they now are.

But take sin of this kind among the upper crust, and how often is it found out? Not once in fifty times. You can take for example the Breckinridge-Pollard case. That is one; and if the truth were known, you could find eight out of ten of those kind of men who are in sin; corrupt, ungodly, and not fit for the poorest class of society; holding offices, and not half as good, I dare say, as Breckinridge. The ignorance of the bible among such men, and especially young men, is an illustration of the inadequacy of our educational methods to meet the requirements of life at this day and age of the world, both social and political. We seem to be asleep as to our political life, and astonished at people who say we cannot have public virtue without private virtue. We must aim to put our government on a godly foundation, as we look to legislation for everything. If we cannot get good, christian citizens, who are consecrated to God, then we must adopt some cure; and that cure must be personal and individual reform. We must get men who have

self-respect enough not to sell their votes—not to flop from side to side just because the majority or most money goes that way, but who will take a stand and firmly maintain it, no matter what betide; men who will come out of office just as honorable as they went in. We want legislators to put on the statute books that which will give those who love righteousness the same advantage they gain from having the ten commandments behind them, and it remains true that the reform of the man who does this must take place. Then I say, young man, brace up; say to yourself, it is time to call a halt, and I for one am going to draw the line.

### CHAPTER III.

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**I**F I could have gotten possession of a book like this, written by one who had been through the ordeal, and who had the bitter experiences of a young man's sinful life, I know I should have been a better man than I am to-day. A boy or girl at school, or at home, who starts out without a fair knowledge of the bible, is at a great disadvantage. It is in itself a liberal education. I did not get to study or go to school very much, but have improved my time at every opportunity since I became a christian. Young man, when you read this I know just what you will say. You will say, "Oh, he is a crank." Well, perhaps I am; but I pray God I may always be just that kind of a crank. There is no perfect man, and but one ever lived, and He was the blessed Christ, who suffered and died to save sinners. How many have accepted him and are saved today? A great many, I know, yet there are thousands who have not, and who are on the broad road to destruction. But to live the better life means to become loving, faithful, gentle, and, above all, truthful, and when you are all of these, you are started in an honorable way.

But some of you will say you are narrowing down your lines. Let me say to you that if you do not listen possibly you may be like the little speck on the garnered peach. Little things will grow upon you, more than you can possibly realize. You say, "Oh, I only take a drink





*MRS. W. H. HOFFMAN.*

once in a while;" "I only bet a little on games up at the club, just to pass away the time." Well, that is a very poor start; or, you might say, a very good start on the downward way. I made just that start myself; but, thanks be to God, I called a halt before it was too late. Young man, you cannot touch pitch without being defiled, and the man who chooses to descend into the depths of an immoral man's experience must do so at his peril. You keep right on in vice until the language that at first brought the color to your face and indignant light to your eye, you now almost unheed, and every form of vice remains in your mind in spite of every effort you can put forth. But if you are man enough, and have strength enough to combat with the debased and corrupt material nature, then you are man enough to reform.

How many readers of this book have ever given thought as to the number of mistakes prejudice has occasioned them to make? Prejudice is predominant in most people, and unless you overcome it, it will overcome you; and when you allow prejudice to rule, then you are unable to render justice to those around you. Prejudice has so blinded your eyes that you can see no wrong in yourself and no good in your neighbor. Christians, I want you to remember that prejudice exists more or less in all religious societies, and oftentimes leads to bitter hatred. Christians sometimes become so bigoted that they can see no good in anyone who is not of their belief. How often you hear the remark, "Oh, they do not belong to our church." Such things as this

are disgusting to outsiders, and have a tendency to keep many men from Christ; and it certainly is not the way to advocate the cause of religion. We lose sight of prejudice by becoming acquainted with one another, and when you do you find that each one is striving for the same end. I sincerely believe that the time is coming when the truth will be realized that we are all children of one father, and that father is God, who is ruler over all; and when we stand before that great throne on high, where no prejudiced feelings reign, we can then truthfully say, Father, we have done all thou hast required of us. But let me tell you, young men, home is the place to commence all of your good acts, and then you will be a man away from home. Home is, or should be, the nursery from whose sweet influence purity, virtue, refinement, manliness, and everything that goes to make a true man, come. Fathers, have you ever stopped to think how many sons follow in the footsteps of their fathers—even if the mothers be good, christian women, and exert every effort to save them? And have you not also wondered how it was that so many boys who have seen the misery of a drunkard's home should follow the same course themselves. Nevertheless, it is true. Yet they are more to be pitied than blamed, for you might say they inherited it. Oh, ye fathers who allow your passions to sway you, and who plunge into all known vices, just stop and think of the misery and suffering you are entailing upon your offspring. And if you read the bible you will find the passage which reads, "As ye sow, so shall ye reap."

What we need in this world is pure men—pure in thought and deed. Take the life of the humblest man in the world, if well lived, and he will be as successful as the man who has greater opportunities to enable him to make the result of his works reach farther into the world. Some of us must live for the few and others must live for the many. So let us all live for our children and bring them up in a godly way. Teach them the right way and then be an example for them. This will make our lives successful in the eyes of God. We may think we go to our graves unknown and unheard of, but not one of us leaves this world without leaving an impression either for good or bad, and the impression we make while here on earth is the impression we leave when we have crossed the dark river of death. How many of you have ever stopped to think of this? I will admit I did not until I experienced a change of heart, and that is just what you need; and when you hear that stranger knocking at the door of your heart, permit Him to enter. Don't reject Him, for it may be your last opportunity.

## CHAPTER IV.

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I KNOW you will think it strange that a railroad man should write a book of this kind, but let me say to you I have had the experience and know whereof I speak. You cannot find a better set of men, who are, as a rule, more upright, true and whole-hearted than the railroad men—men who risk their lives hourly, in sunshine and rain, for the safety and happiness of others; who are always ready to do their duty, and to donate their last dollar to charity, if needed. Yet how many of us are ready to meet our God? How many of our brothers have left their homes and kissed mother or wife good-bye, never to return? Now stop for one moment and ask yourself, have I done my duty to myself and to my God? I remember of speaking at church one evening where they were holding revival meetings, and when I arose there was a great murmuring went up, for to them a converted railroad man was quite a curiosity. So many men think they cannot railroad and be christians. I have thought so myself, and have made that very remark so many times; but this is a great mistake. Any one can be a christian and receive divine help for the asking. I have a prayer of a converted railroad man before me, and will give it to you here:

“Oh, Lord, now that I have flagged Thee, lift my feet off the rough road of life and plant them safely on the deck of the train of salvation. Let me use the



safety lamp known as prudence; make all couplings in the train with the strong link of Thy love, and let my hand-lamp be the bible. And heavenly Father, keep all the switches closed that lead off on the sidings, especially those with a blind end. Oh, Lord, if it be Thy pleasure, have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping. Oh, Lord, give us the ten commandments as a schedule; and when I have finished the run and have, on schedule time, pulled into the great City of Death, may Thou, the Superintendent of the Universe, say, well done thou good and faithful servant, come up and sign the pay-roll and receive your check for eternal happiness. AMEN."

But how many railroad men can say, "Now, O Lord, I have flagged Thee?" Very few. But there should be more, and, brothers, the time is not far distant when there will be more of us; and the dead tough element of railroad men will be a thing of the past. I will admit that some railroad men have hearts of stone and nothing can move them; and the hardness of a man's heart causes him lots of grief, as well as the loved ones around him. I know how my mind was, and what a firm stand I took against God. I simply said I will not, and I would not come to Christ. Thousands are taking the same stand. You are unwilling to give in, yet you know in your own mind, and your conscience tells you that it is right. The eternal destiny of the sinner depends in the main upon his will. If you say, "I will not decide for Christ," then all the powers of heaven and earth

cannot save you. God can never save a sinner against his will. I found that out. But when I did give in to Him, how easy it was, and what a different feeling.

Now, brothers, how many of you are closing your eyes to God's visitations? Every revival meeting is a visitation of God. Every time you feel the spirit knocking at your heart, it is also a visitation. You will go to the meetings night after night and persistently reject mercy, until at last day merges into night, the light grown dimmer and dimmer, the spirit of God no longer pleads with you, your time has come, and you did not accept him. Oh, that you might awaken before it is too late. The very next chance you get, accept him; just say to yourself, "now is the accepted time and the day of salvation." Don't look at some poor church member and hold him or her up for an example. If you want to do that, and criticize the members of a church, pick out the best of them, not the poorest.

But an excuse of this kind will not save your soul. It has nothing to do with you whatever. But we all find some excuse, and it is generally one of this nature. I tried to get out at the same loop-hole, but I found it too small. I know of a thousand and one excuses that I made to my friends who were kind enough to come and talk to me. I knew it was right, yet I would not give up. Our pastor, Brother Gorst, spoke to me every evening in regard to my soul's salvation, and I told him I did not want to be a christian; that a man could not railroad and be a good christian; and if I made the start I did not want to backslide, and that I knew I could not stick.

But he reasoned with me in the matter, and I would go away from church and think all the next day about what had been spoken to me. Then the devil would get hold of me, and I would promise myself that I would not go to the meetings any more, for I was most afraid that they might persuade me to be a better man. So up to the Sunday evening that I was converted I played poker, swore and drank the same as ever; but that Sunday, while playing, I did not feel right. I bought chips and played my cards for all they were worth, yet I lost my money, and finally told the boys that I was disgusted and was going home, and possibly that would be the last game of cards they would ever play with me; and it was.

I did not want to be converted for fear of being ridiculed by all of my old associates, and particularly by the men I had to work with; but when I went to the meeting that evening my mind was made up entirely, yet I dreaded to go forward among most five hundred people. But after the sermon was over and they commenced to sing, "Just as I am, without one plea," my heart melted within me. God came to the rescue; I arose and went up to the altar, and I stayed right there on my knees until I found peace in believing. After the meeting I was surrounded by hosts of people, who shook me warmly by the hand and congratulated me heartily upon the step I had taken. Many spoke to me who had never before exchanged a word with me, and I expect they possibly had thought that I was the concentrated essence of wickedness; and they were about right. But

I never felt so relieved in my whole life, and today I am feeling just as good. But the happiest one of all was my little wife when I went home and told her. She was not feeling very well that evening, so she did not attend the meeting. She had become discouraged at me, and had lost all hope of me ever being a christian.

Some of my old companions enjoyed themselves greatly at my expense. After I was converted many bets were made, so I have been told, as to the length of time I would hold out, the limit ranging from three days to three months. One saloonkeeper and gambler predicted that I would stick about three weeks, and no longer. All of my former associations had been with saloonkeepers and gamblers, and I spent many of my Sundays, as well as my evenings, in saloons.

The first week I found my new life a hard one. I had to battle against everything and everybody; but I remained firm. My mind was made up, and I intended from that day to strive to live nearer to God. But the change was so great that it required all of my efforts to keep in the straight and narrow path. I have often thought of my sins, and how I can recall the names of many of my former companions, who have gone beyond reach to everlasting ruin; and I might have been the cause of doing them some good, had I only been blessed with peace and happiness as I now am. I have solemnly vowed to consecrate the rest of my life, as best I know how, to the work of rescuing these poor, unfortunate fellows from the evil that surrounds them.

Habitual gamblers have sprung up in all our larger cities, and quite a few in smaller places, and have been allowed to flourish untouched by the law; and, indeed, have scarcely been observed by the better portion of the community. There is a perpetual crop of embezzlers among clerks and employees in positions of trust, and this all comes from gambling and drink. I tell you, young man, there is nothing so demoralizing on the face of the earth on account of its fascination as gambling. It is true that human passions can never be eradicated by placing laws on the statute books. Then we must find some other plan to make men. And, my dear friends, the reserved ethical and religious forces are always the main reliance in making better men. So it is about time to make that start if you have not already. Of course this form of law-breaking is persistent, but it can be broken up in any city or town by equally persistent attention to it on the part of its church-going citizens. I tell you, brothers, the church that would put half of its charitable contributions into the work of suppressing gambling and punishing those who break other laws, might find less need for the use of the other half of its contributions in relief of the poor. Gambling makes poor men. It drives a man down and keeps him there, worse than liquor, yet the two evils go together arm in arm. They are very close friends, and a young man who joins them always has friends (?), such as they are, as long as he has money. When his money is gone his friends are also gone. Oh! my friend, I have been with you; I know just how to sympathize with you. I have, you



might say, drank with you and gambled with you. But now with you in the path of sin and death I will no longer travel; for we must all appear before the judgment seat of Christ. Young man, if you are a sinner, and could look at your balance sheet before the recording angel, all the good you have done in your life would not balance one day's sin; and in that condition, do you think you are a fit subject to appear before the judgment seat of Christ?

It would be utterly impossible for me to try to describe the vast change that would take place should you become converted; but my entire being seemed to have undergone a transformation. I no longer felt the slightest desire to tread the paths I had so long traveled, and your so-called pleasures of this world have lost all their charms for me. I have at last found peace, and truly it is the "peace that passeth all understanding;" for I have the hope of a bright future and an eternity of bliss. I find a new charm in life and a new beauty in nature, and, you might say, a new light in the world. I have formed the acquaintance of noble, christian men and women, at home and abroad, who, by their daily lives and conversations, illustrate to me and others the precepts of their blessed Master; and from them I can get new conceptions of life. There has a change taken place in myself which puzzles me greatly to understand. So great is this change that it is impossible for me to explain it to you, my friend; but I can bless God every day and every hour for his infinite mercy and goodness to me, and I shall strive at every opportunity to bring

wandering souls to Him. And I know if you would only give up your earthly gods, and have this transformation which would take place in you, you would then believe every word of mine, otherwise you do not. What I mean by earthly gods is that a man says to himself, "Yes, I would like to be a christian, but I don't want to give this and that up;" and of all things, he does not like to give up any money. Why, I expect money will save his soul. He can take money with him when he is dead? But, my friends, religion is without money or price. You cannot buy your way into heaven. Just take the bible and turn to St. Matthew, xviii: 24: "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Yet some men make money their god. They have some excuse to keep their places of business open on Sundays instead of going to church or resting, and allowing their help to rest. But their excuses are very thin. Money is at the bottom of it all. They might lose a penny. They are craving after money, but religion is something they don't want. If they would crave after the gospel half as much as money, then money would come to them quicker, easier, and do them more good after they got it. Take a man of that kind, my friends, and you cannot trust him. If you buy anything of him, he will cheat you if he gets half a chance. I don't blame a man for wanting what belongs to him, but when he reaches out and gets what belongs to others, there is nothing godly about him. I will also admit that there are some church members

whom you cannot trust; but church members are all they are, and they should not be that. As I have said before, they simply wear the cloak to keep them in good society; simply imposters on a good community, and should be driven out of society after a certain length of time is given them to reform. But, as a rule, those kind of people never reform. They give some money to the poor, or to the church for charitable institutions, yet it is simply to cover up their wickedness and make the community believe they are good people. There are great multitudes of those kind standing at the gates of heaven, pacing up and down, waiting to get a chance to slip in. And if there were no defences before heaven, and the gates were set aside, with no one to guard them, I expect all the wickedness of the world would slip in, and all the abandoned of hell would slip in, too, after a while, and heaven, instead of being a world of light and joy, and peace, and blessedness, would be a world of darkness and sin. I tell you, my friends, that heaven will not be anything of the kind. There will be none of the debauched of earth who have not repented of their wickedness and reformed; there will be no such thing as thieves, liars, whoremongers, defrauders, or anyone who has been a disgrace to their race on earth, and who has fought against God. If you misers should get to heaven, about the first thing you would do would be to pull up the golden pavement, for you have the craze on earth to get money; that is your god and that is all you think about. But, my friend, when you come to die you will be like the man who came to a large

river; no way to get across only to swim. What does he do? The only thing he can do is to drop everything he has in his hands and go empty handed, if he expects to reach the other bank. And I say to you, when you come down to the river of death you have got to go empty handed. Your money won't do you any good then; it will not save your soul, for only those who are blood-washed and prayer-lipped can get in. You say, "Oh, we are very moral, very moral, indeed; we help build churches; we are famous for our charities; we have helped and done many wonderful things in this world, and I think I am just as good as you are, or anyone who talks about me." But I tell you now, that unless your heart is changed by the grace of God, you will never enter into the kingdom of God. I don't care where you come from, who you are, who your father was, or your mother, or how brilliant your surroundings are, unless you repent for your sins and receive Christ as your divine Savior, you are lost. And to do this you have got to kneel down and cry unto the Lord Almighty for His deliverance. You may be a good, moral man, but you have got to be a christian in order to be saved by the blood of our Lord, Jesus Christ.

I don't think it makes any difference as to what church you belong to. If you want to be a Baptist, and believe in immersion, then I say take the plunge. If you want to be a Methodist, be one; but be a christian. The fact of the case is that a great many of our churches in this day are being doctined to death. They are trying to find out just who will be saved, and just who will



*LEON AND HELEN.*

be damned, and all about sprinkling and immersion; when there are millions of souls who are waiting to have the truth put at them. And the truth should be put at them in this form: Man a sinner, Christ a savior. What more do you want? This is the right kind of religion, and shows a good, christian brotherhood. I think one church will get one man to heaven, and some other church another man, and they will all get men to heaven if you live up to what they preach and have the power of Godliness in your heart, and show it in your life. It don't make any difference what your color is, how dark your skin may be, or how pale your face may be, you are all of flesh and blood, and there will be but one pass-word in heaven; and if a man has lived the right kind of a life here on earth, when we come to heaven, Jesus will be our pass-word, and from Him will we receive blessing, honor and glory, world without end. So, my christian friends, don't be bigoted church members. Don't talk about your brother or sister churches; no matter what your neighbor belongs to—if it be Baptist, Methodist, Episcopalian, Presbyterian, or any denomination. Don't make a gate for yourself and then demand the whole world to go through it, or be forever lost and cast into hell. I have never heard of God giving you or anyone else the contract for making gates; and I believe the prayer-book would be a good gate for us all to go through, and would give us more brotherly and sisterly love than discussing the catechism of the different churches and its members. God intended us to know some things, and intended us not to know



others, and the result of discussing such things only puts a large fog over true christianity. Heaven is not a monopoly for a few precious souls; it is not, as I understand it, a small town with a small population; but it is an everlasting, blessed world, where the righteous will be, irrespective of nationality. Then I say to you all:

“Don't dig up the past of living or dead,  
But let them rest, the prophet said;  
For they from earthly friends are torn,  
And inhumanity to man  
Makes countless thousands mourn.”

## CHAPTER V.

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If I were you I'd go to church,  
And try to be less fickle;  
And when the plate goes sailing by  
I'd ante up a nickel.

—*Trainmens' Journal.*

GOD has never tried to make a man who could please everybody, and men see only what we put in the plate. God knows what we keep back. So let us be cheerful givers to help the good cause on. Let us walk with God, and also ask all our friends to go along and keep the devil on the run. Man's moral, as well as his intellectual nature, should be trained for usefulness on earth and happiness in heaven. Men love sin, and by this love they are controlled; hence, it is a truism that a man with the talents of an angel may be a fool. The fool has said in his heart, "there is no God." "The heart is deceitful above all things, and desperately wicked," but "with the heart man believeth unto righteousness." "My son, give me thy heart." So then, I say, there is little hope for a man without a change of heart. We need the spirit of God to impress the truth upon the mind, so that truth may find its way through the intellect to man's moral being. And so his whole nature undergoes a thorough transformation; for "if any man be in Christ, he is a new creature; old things have passed away," and behold! all the world has be-

come new. My dear reader, be not deceived, especially my youthful readers: but remember that it is thought, that it is study, that strengthens the ligaments of the mind; and it is this that gives power to the God-like soul. Then, my youthful reader, be a man of thought, and you will be astonished at your development. Take the bible and give it a careful inspection day after day; make it your object of interest, and let progress be your watchword.

How many of my young readers do remember their mother's prayers? The words "my mother" fall with sweet and gentle power upon the soul of the stalwart man of forty years, as well as upon the youth of eighteen, as he goes forth upon the stage of active life. Now, my friends, remember you have but one mother; remember her tears of affection, and her anxieties for your welfare, while you were under her care. Also remember that when that loved one sleeps the sleep that knows no waking, every unkind word, every disobedient act, will come rushing up from the storehouse of memory and blight the budding blossom of hope in your soul. It is no wonder that the grave of a sainted mother is a consecrated spot. Oh! man, let her image ever be in thy heart; embalm her memory with a tear.

If you have not this change of heart, don't delay in getting it. Resolve to give up your sins and sinful companions, and change your course in life. Be a christian, no matter what it costs, and walk with God. The greatest drawback to some people is that they never think of religion until they are on their dying bed; and

I don't have any faith in death-bed conversions. God has given us all plenty of time to repent; who is at fault? It is our disposition to have our own way. But we must deny ourselves; we must forsake our wicked associates and give up sinful gratifications; part with the idols we so dearly love, and yield obedience to the laws of heaven. There is plenty of time to do this before you come to your death bed. We hear a voice from heaven saying, "They that seek Me early shall find Me." Young men, go seek Him. You will find that when you say "good morning" to the devil, he will follow you all day. Every victory gained by him over the spirit of man is attended with a corresponding loss of moral power. A victory achieved by the deceiver is a great loss to the soul; and every time you reject the power of the Divine Spirit the devil has gained a victory. How important, then, it is to entertain a heavenly visitant when we have the opportunity of doing so; how important it is to encourage every impression made upon the heart by the Divine Spirit. Then the education of the heart should commence early, and not wait until old age overtakes you; for I am satisfied, beyond a doubt, that there is nothing short of the Spirit of God that can change the heart from a state of sin to a state of holiness.

I think it is comparatively easy for the young to commence a religious life; and, on the other hand, it is more difficult, though not impossible, for the hardened offender to yield to the invitation of heaven. When the penitent sinner comes to the mercy seat, we are happy

to say that "Jesus is able to save unto the uttermost all that will come unto God through Him." Blessed be the name of the Lord. He is able to save the chief of sinners if they are willing to be saved. But I know men who are far from the kingdom of God, who disobey the commandments of our heavenly Father, and who delight in those things that God hates. They love sin, and I believe that every christian man should put his shoulder to the wheel and whisper a few words of peace to that man's soul, no matter where you meet him, and before long the converting power of God will shine upon his soul and he would be brought to feel the mighty shock of the spirit's awakening power. How many of you christians will agree with me? Every one of you, I dare say. Then commence to-day, and as you see some poor fellow in sin speak to him about his soul; and if he be any part of a gentleman he will not insult you, and it might be the means of leading him to a still greater manifestation of the Divine Spirit.

So, dear readers, when you go forth to your daily work take "the sword of the spirit" in your hands and remember that there is a responsibility resting upon you; some soul you can save by speaking the Word of Life. Don't be oppressed in spirit, but speak the truth whenever an opportunity presents itself; deliver your message the same as if God had called you to the work of the ministry, and He will not leave you to battle with the tempter alone, but will give you strength to meet the emergencies of the occasion; and the influence of a word

in this connection may result in blessings to our race that eternity alone will be able to unfold.

Solomon has said that "a word fitly spoken is like apples of gold in pictures of silver." And those words may cheer many a disconsolate heart of a poor sinner—changing it from nature to grace, from the power of Satan unto God, and this grand result instrumentally effected by a word fitly spoken. We cannot live on earth without exerting an influence and making an impression upon society, either good or bad, for or against virtue. Then I say let christian virtue grow in your hearts and you will be instrumental in the promotion of those principles on which true happiness depends in this world of sin. The christian life is a constant warfare and we must fight if we would win the prize. So let us be spiritually minded and we will have everlasting life and peace, for I assure you that our Heavenly Father will give you more of the Holy Spirit should you only ask Him.

Take I Corinthians, xv.: 34, and what do we find: "Some have not the knowledge of God; I speak this to your shame." Whether it be a thing to be ashamed of or not, there are certainly a great many people who do not know God. In some cases the idea is entirely absent; in others it is present, but it is formless, vague, indefinite, and to all practical purposes valueless. In the case of still other persons they did have a knowledge of God, or they thought they had, which is much the same thing, but as they have grown older they have taken the trouble to examine, with



care, the notions which they received when children, and have come to the conclusion that they are not tenable and have thrown them away. But they have forgotten to put anything in their place. Those apartments in their nature which were occupied by what they thought to be God contained only images. And this class of people are impatient at the confident tone assumed by the church, and by all religious teachers in general.

Now, my friend, is there anything morally blameworthy in such an attitude as theirs? Is there anything in it to be ashamed of? I suppose many of you are really surprised at the suggestion, and a few may think that exactly opposite is true. The young man is inclined to think that doubt or hesitation in religious matters is rather a thing to pride himself upon than to be ashamed of. But what did St. Paul say? "Ignorance of God is a shameful thing," and we will all agree that it is not only shameful, but it must be criminal; for it is an ignorance which can be corrected, and in other departments of life nothing is more contemptible than a willful ignorance. So just apply this to yourself and if you know of anything more unpardonable than to refuse to know what is knowable, I would like to know what it is. Take it from a business standpoint, and all men will agree with me that uncertainty or hesitancy is one of the direst of all evils. Better any time to know the facts, *good* or *bad*, than to be in doubt.

## CHAPTER VI.

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UNCERTAINTY ruins business. You can take it in our business—the conductor gets aboard his train, he may be ignorant, rough, boorish, or anything that is bad, but the one thing he must be, and that which the officials insist upon, is that he must have a perfectly clear understanding as to where he is going and how he is going to get there. There cannot be any hesitancy about it; he must know. There is no guess work about railroading, and on the other hand there is still less about the works of God. I expect the most, or one of the most, contemptible things in the world is a man or woman who doubts husband or wife. For doubt in such a relation is a shameful thing, and in such a relation there should be no place for doubt; it should not be allowed to have any place in a man or woman's heart. If there be any ground for the suspicion of evil on either side it becomes at once a discreditable thing for either to rest one moment until the doubt is settled. It sums itself up then in this way: hesitation in any matter of business is only pardonable after every effort has been made to find the truth and has failed. But in the religion of our Lord Jesus Christ there is no doubt. Let us examine this feeling awhile. We who call ourselves christians, for instance, are persuaded that God is a fact and a person; that that fact and person is manifested to us in Jesus Christ; that our destiny, and to



*MOTHER HOFFMAN.*

some extent the destiny of others, is bound up with their relation to this manifestation of God. Now is it possible for man to have anything better than doubt and distrust toward all these propositions? Doubt crossed by faith or faith crossed by doubt. Men have sought to find assurances from texts, from signs, by prayer, and all sorts of means to change the question of uncertainty to certainty. And why do they fail and the doubtfulness still remain? It is because God corresponds to the moral side of consciousness and not to the intellectual side.

Take the philosopher and he may be ignorant of God, and a little child will be certain about Him. It is not all then in thinking rightly, but also by living rightly, that one comes to understand the knowledge of God. He that doeth His will shall know of the doctrine whether it be of God. And friends you can never understand what the doctrine is until you try to put it into practice, and the prayer that starts from God's promise is sure to move His hand. And in addition I may say that God has His own way of doing His own work, and doubtless his manner of dealing with each individual of the human race is in harmony with the highest wisdom.

It is of little consequence how you are converted—in a church revival or on the street by the Salvation Army, just so you get the spirit of God, and when you do then you can say, "Whereas I was blind, I now see;" no question about that. Just turn to St. John, ninth chapter, and read it all, and when you follow and obey

the commandments of God you will find it a pleasure and you will not be far from the kingdom of God, the same as this blind man followed Christ's word. Life is a prolonged struggle, and he who would find contentment must seek for it in a firm faith that God makes no mistakes. You must buckle on the gospel armor and with it once on you will feel the wisdom and power of God. Then do your duty, expose sin wherever found, in high or low life; don't stop to think whether it will be palatable or not; but take an arrow from the gospel quiver, aim at the mark and you will seldom fail to reach it. My friends I have lived long enough to see the terrible evil of procrastination in all of its deformity, and a redeemed soul is surprised that the pardoning grace of God was ever bestowed. A soul just converted is able to see the peril of its previous state, and you can see it in a light which was never seen before, as that has been my experience. The word and spirit of God lead our minds into a new channel.

The converting grace of God does not add new power to the soul, but changes and gives a new character to the power we already possess. It changes your will power, and instead of saying, "I will not," you say, "Oh, that I could have seen the truth sooner." How many millions the world over have looked into a cold grave and asked, "Will we ever meet in a brighter world? Are they dead and vanquished?" Here is the answer: Christ's resurrection is the seal of immortality, for the gospel has brought life and immortality to light; hence it must mean victory over death and the grave.

That is the only way I can understand it. You may have your views, and if they are on a godly principle they will compare with mine. Men are blind as to the relation they sustain to God; blind as to the grave yonder that terminates the pathway of life; blind as to the nature of sin; yes, blind as to personal responsibility, and will play with sin as a child would a venomous serpent. You may ask by what is he blinded? I will tell you: by his indifference. He doesn't care for religious things; they don't interest him; they make him tired; it is a bore to him. This indifference blinds him to the beauty of faith, hope, love, and you might say to everything that would lift up in practical application. He is blinded also by doubt, cultivated by his reading everything but the Bible; and more, it is made stronger by the shameful irregularities of professing christians. May God help them, and pity him in his blindness. It will be a sad fate unless his eyes are opened to see the realities of this life and what is to be. Let us offer a prayer for men of this kind, for they seldom, if ever, pray for themselves.

Take a dollar and hold it close to the eye and see how it shuts out the whole expanse of heaven. Just so with this man. He has no time for religion. Business absorbs all his energy. Hence he cannot see the beauty. All he can see is the dollar. May God pity the blind who will not try to see.

Sin is sweet to the taste, I will admit that; but after sin, the next day for instance, did you ever notice what a bad taste it leaves in your mouth? Possibly a black



eye, and it deadens the moral sense; so if it is indulged in it will surely bring destruction. May God open the young man's eyes that he may see. Of course we all have enemies and with the devil to give them power they are most too strong for us to grapple with alone. But when God comes to our rescue we will overcome most surely. God is interested, and He is the source of all spiritual joy and strength. But indifference, doubt, worldly interests, self-indulgence, avarice and lust, are what endanger your soul's safety to-day; and how many of you, old and young, are totally blind to this truth? Oh, young man or young woman, if you are in sin to-day give it up, for if you don't you are hastening on toward the consummation of all that is sad. Do you ever stop to think? Do you ever think this may be your last chance to decide your destiny? My friend, I say to you, let the angel sent forth by Christ get the victory over your soul, then it is easy for you to decide your destiny. Just think over the years that are past. You have been under an evil master and nearly ruined by carousal, I dare say. Then why not throw off this demon of sin, which will, if let run, cause the blackest of darkness to your soul; take a new life upon you, rise up from the darkness of indifference and selfishness into a nobler life. You say, "Yes, I would change my ways and try to be a christian, but I am afraid I would not hold out. I am afraid I might backslide, and I would rather not make the start than to backslide and be like Mr. So and So." I tell you, friends, there is too much of this. It is a very poor excuse for you. We all have our ups and

downs and we are all weak without God's help, but we can receive that for the asking.

I was riding on an engine one day and we were going up a very steep grade. The reverse lever was exactly one notch in the forward motion, when she commenced to exhaust—harder and harder, slower and slower; down went the lever one, two, three notches, and the throttle was shoved in a little, then a little more; now we are over half way up, almost exhausted, but down goes the lever to the corner or the very last notch, out comes the throttle, and now we have on all our power. She commences to slip, we drop a stream of sand on the rail, but of no avail; we cannot make the top of the hill. Now we have just discovered that our fire is most out. Our only salvation has got too low and we have not enough fire to make steam; we are stalled. We scream for brakes so we may not backslide; so we may stand right where we stopped until we get fire and steam enough to proceed. So I say to you who are afraid you will backslide, stop! scream for brakes. God will hear you and will apply the brakes. Make a prayer to Him for His ever saving power, then whistle off brakes and proceed with God as your conductor, brakeman, engineer, fireman and superintendent of the universe; you will reach the top much better than we did on the day I speak of. For an illustration I think this a good one as it came to my mind on that day. It shows you that by saying, "With God as my helper, I will," you are able to do wonderful things; and more, never to backslide.

## CHAPTER VII.

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**J**UST look around you! There is religion in everything around us, a calm and holy religion in the unbreathing things of nature, which it would be well for man to imitate. The voice of God's power is heard in the rustling of the forest. It is among the hills and valleys of the earth. It is written on the arched sky; yes, it is written everywhere. Then I say to you don't be kept out of the church by some one or two professing christians, who have not the power of God in their hearts, but seek ye the Lord that you may have the prospect of a bright and glorious future, and life beyond the grave. What a comfort there is when a man can weep tears of affection and joy, and one can tell by his countenance that he has the inspiration of Heaven; there is no darkness, all is light, his way is clear, bless the Lord. For that is my experience and I shall ever exercise my power to be useful to God and fallen humanity, and ever try to improve the godlike power given me.

My young friend take the Bible, turn to Proverbs 1 and 7. What do you find? "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." This was written by Solomon, the son of David. I say, and believe from observation, that there is no excellence without great labor. What I mean is this: that the education, moral and intellectual, of every individual, must be, chiefly, his own work. We

are the architects of our own fortunes. If we were not how does it come that young men like you and me, who have had precisely the same opportunities, are continually presenting different results and new thoughts, and who are rushing on in different directions. I tell you my young friend it is knowledge; they have their eyes open. You can observe some young men sinking day by day in poverty, obscurity and wretchedness, while on the other hand you will see some plodding along slow but sure, gaining steadier footing at every step, and who will some day be a blessing to their country and fellow-men. Their success is due to long continued investigation and widespread comprehension of mind exerted to gain knowledge, and it depends on yourselves whether you will be instructed or not, and how hard you will work to push your education.

And, my reader, if you are a young man about ready to leave your home forever, the privileges and joys you are now partaking of will soon pass away, and when you go forth into the world and feel the want of a father's or a mother's love, as I did, then you will remember, and it will return freshly to your mind, what you now read. In a country like ours there is no man, no matter how poor, if aided by industry, economy and virtue, but can rise from the lowest rank of society to the highest. But he must have the help of christians; they must give him that word of encouragement and extend a helping hand. And by the knowledge of this fact it gives him strength and cheers him on to struggle nobly in the paths that will lead to honor and glory. So I say to all, if you

meet a man who is poor, or clothed in rags, don't despise him because of that poverty. If you are wealthy he may also be some day, and it might be a word from you fitly spoken, or through your influence, that he might conquer poverty. Who knows? If one man possesses more intelligence than another it may not then elevate him in the ranks of society or bring him any more respect than another man, and I believe it is the same with wealth, yet money and good clothes make some people. They go to church to show their clothes and not because they have the love of God in their hearts. They are proud and overbearing. They make lackeys out of their servants; they spurn and despise the poor and friendless. But they can go to church and make a prayer the sentiment of which is hard to grasp, and applies to no particular thing; no expression, no sympathy or consolation attached to it at all, and directed to no one point. We have too many people in our churches who hold virtue in one hand and religion in the other, and drop which ever they want to at their will; not only men, but women as well. I can point the finger of scorn at more than one woman who is trying to make christianity her cloak, and who goes in the best of society, simply because they do not know her real character—married women as well as single—who in the presence of the all-seeing God, the great witness and judge of all humanity, go right on in the most cool and artful guilt that humanity can indulge in, and on the most short-sighted presumptions that any witness of hypocrisy

would require to sentence the most notorious malefactor that could come before public justice.

My dear readers I don't want you to think that this is applied to women alone, but I know men who are a disgrace to society, and to christianity as well. It is true that some women exert an evil influence over men, but they are relatively few in number. The great majority as sweethearts, sisters, wives or mothers, influence men to live true and honorable lives. They inspire them with ambition and make them in their turn, but as secondary agents, moral forces in the community. Then you see it is not the women alone who are to blame. Men seldom exert a similar influence over women. Then it must be assumed that women represent the moral force of society more than men do. The unit of civilized society is not the man or the woman, but the family; and, in spite of law and fiction, the mother is the true center of home, and as long as she retains that proud position and cultivates home ties, with God's work and the Word of our Lord Jesus Christ for her foundation, she will promote, rather than lessen, moral influence. Oh, that we had more of those kind of women! I have heard a great deal of the coming woman—one who will desert her home for business life, but I don't believe the coming woman will do anything of the kind. Some of the most active women in public work are also among the best of house-wives, giving full attention to their family, and using only their leisure hours for the moral, charitable or reform work, which



attracts the notice of the community. May God help those kind of women to ever keep on working.

There are millions of good women in the world, and I want to say to you, young man, when you see one respect her; give unto her a helping hand if it be in your power. Get her to be your teacher and you will find out that woman's influence, whether pronounced or forever silent, has a tendency to make a man or the world better. God bless the noble women in our land. A good woman will forever lead a man to his maker, to glory and to honor. No doubt there are some women, as there are men, who, being carried away by the fascinations of a public career, may be led to neglect home for public duties. But I think you will find the woman at home more than the man in a case of this kind, for the motherly instincts will keep the coming woman true to her home duties. Even hard business experiences will give her a clearer sense of her moral duties, and will better fit her to discharge them for the benefit of the coming man. It is already found out that man is more or less dependent on the weaker sex. The most noted and best of mothers have been intellectually great and correspondingly forceful as moral teachers and guides. It is not necessary for women to imitate man in dress or manners to establish equality with him, for the mannish woman is indeed but a poor imitation and a bore. I want to see the coming woman original enough to avoid imitating man so far as costume is concerned. I will expect her to have what thousands of good women have,

inspiring influence, home virtue and attractiveness. If she has those then the outlook is not alarming, but hopeful.



*M. E. CHURCH, NORFOLK, NEB., WHERE MY  
CONVERSION TOOK PLACE.*

## CHAPTER VIII.

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I WANT to say to you, young man, the coming man is to be one of you, and my object is to reach some young men through this little book, whom we could not reach otherwise, and who are drifting into the recklessness of youth, mockery of life, and an aimless existence; just as I was before my eyes were opened. Oh, young man, stop and reflect. Think what a waste of power, which if you go right on will lead to helplessness, desolation, despair and utter ruin. Why not then be more of a man; why not be like the coming woman, upright; try to do some good in this world for yourself as well as others. You have your influence, good or bad. Then try to uplift, and commence on yourself. Among the vile and most wicked men we can find real sympathy; men who will plead with the young not to follow in their footsteps, for vice is repulsive everywhere. How many young men could I put my hand on, whom the community at large suppose to be of the very best, and who move in society as the best, yet live under a disguise? Young man stop this masquerading, throw off this disguise, and be what you are right out and out; for you are not only injuring yourself but your fellowmen. There are too many characters in disguise, both male and female, and their most intimate friends do not know it. If we could read many men's innermost hearts as we clasp their hand in friendship, how many do you suppose we would shrink

from in disgust. Ignorance of what is hidden beneath the surface is the reason why we never know but a portion of the truth and real character of one who is most dear to us in friendship. We can feel in our hearts that they are not happy, yet they meet us with a smile, calmness, and an even temper; yet they are full of grief, bitterness and passion. You will ask what makes this? I will tell you as best I can. All worldly pleasure must be bought at the price of pain; the difference between false and true pleasure is that for the true the price must be paid before you enjoy it; for the false after you enjoy it. After a night of dissipation you have bloodshot eyes, shattered nerves, a trembling hand and aching head; and physical agony is produced all over your entire system. I know and speak from experience. Young men, especially, follow a persistent course of selfishness; they seem not to have any sense of obligation toward God or fellowman; they simply live for themselves; and the consciousness of their personal responsibility to God or fellowman is, to them, of no importance. The pleasure seeking soul is always looking for sin as a pleasure. They never stop to think that sin is like a serpent in some respects, coiled with gleaming eye, and fang ready to strike without one moment's warning; sometimes in the cup, hidden by the ruby wine, or it may be in some other vice, but they all go together; where you find one you will always find its companion. Then your most important thought, or the one which should most occupy your mind, is your individual responsibility as a man toward God and

fellowman. Disobedience has always, more or less, been the great barrier between God and man; and it will also be remembered that it was disobedience that first brought sin into the world.

Then to you, young man, I would say, make the start in this way: never go anywhere where you could not ask Christ to attend you; never engage in anything on which you could not ask His blessing, and always be sure that you have God's presence; and that your conduct be always such that you can reasonably expect His presence. We are all weak creatures without God's help, and we are exposed to danger all the time. God's help is needed in our everyday life. It is needed in prosperity as well as in adversity; and we are in more danger of being drawn from Christ in prosperity. Then the only way to secure and maintain happiness, glory and honor is by obedience, and then you will enjoy His presence. Glory to God! As we go through life almost every object that attracts our notice has its bright and its dark side. He who habituates himself to look on the dark side will sour his disposition, and consequently mar his happiness; but he who constantly beholds the bright side insensibly softens his temper, improves his own happiness, and the happiness of all with whom he may come in contact. He communicates into society the glory and happiness he enjoys, which has the necessary influence to draw others into God's sunshine. Thus does obedience, politeness and good sense direct us to always look at every object on the bright side; and by thus doing we cherish and improve all, and by practice



we will get that agreeableness of temper, which every christian should have, and of which the natural and never-failing fruit is happiness. The dark side will spread universal gloom, but the bright one continual sunshine. Therefore there is nothing more worthy of our attention than the art of happiness. Your daily conversation, as well as your life and happiness, often depends upon the slightest incidents. Then I say, young man, be more careful in your conversation as well as in your actions in every day life. If a man has God's spirit in his heart, and the message of God in his hand, then he can command the respect of all the community; but he must follow the rules laid down in the gospel in order to do this.

I have seen men and women leave a place of worship simply because the minister said something they did not like. I have wanted to leave very often myself, but was never guilty of doing so. The way I had of doing was quite easy; I just simply stayed away from church, did not put my foot inside of a church for over four years until just before I was converted. If you don't like what the minister says, and the shoe fits you, wear it home; the church is better off without you, whether you be a christian or a sinner, if the minister has to modify the word of God in order to get you to come to church. If speaking the truth will drive men out of the church, it will be a question what effect this book will have on you; for it is the truth, and nothing but the truth. But, friends, the strength of the church does not entirely depend on the number who attend, its

wealth or prosperity, but in its purity; and that is not only what the church must have, but the minister must be a man pure in heart, with a good, clear conscience, not afraid to speak the Word of God just as it is laid down to us in the gospel. If you will observe closely, in speaking of effects no one will get offended, but on the other hand, you touch or strike very close to individuals and you can almost see in their faces that they despise you. But we must remember that which is glory in the eyes of some men is public disgrace before God. Then let us speak the truth; hew to the line, let the chips fall where they may, and then if a man goes on with a character dark with vice in the sight of God, he cannot say, "Oh, that I could have known the truth sooner." My friend, you have no excuse. There is a christian community all around you; you have churches of every denomination within your reach; you meet men who are striving every day to add treasures in Heaven by speaking the truth of the gospel; yet when you get real sick, and commence to think of death, and one of those good men come to your bedside, you say, "Oh, that I might have known the truth sooner." You do not stop to think that you ought to be ashamed of yourself for not doing your duty toward God and your fellowman long before this. Your excuse is then, "Oh, I had so much business." Yes, I expect you did; you were so tangled up in this world's affairs that you forgot all about your soul's salvation. I expect you had to go hunting or fishing, or play a game of ball, most every Sunday; so much business! I don't suppose you could even let your wife go to church

Sundays because you had so much business. The poor woman had to stay at home and take care of all the children. Shame on such a man. If you have not seen your weakness, it is about time that what you now read does you some good; for you cannot go through this world unnoticed. You must also remember that the relation between man and man ceases not with life; and when you are dead you will leave behind you a memory, good or bad. Oh, let it be a good one. The effect of your actions, the influence you had in life, will still remain and abide with us. Try to live such a life here among men that when you are laid to rest, in the recollection of that life there will be no fault. The love that survives the tomb is one of the grandest attributes of the soul. There is a remembrance of the dead to which we turn, even from the charms of the living. And if you are a husband, and have ever caused the fond bosom that ventured her happiness in your arms to doubt one moment your kindness or truth; or if you have ever wronged, in thought, word or deed, that spirit who so generously confided in you, then when she lies cold and still beneath thy gaze, there will throng back upon your memory every unkind look, every ungracious word and ungentle action, and they will knock dolefully at your heart. Oh, if you have not repented, lay down in sorrow and repent on the grave of one who was most dear to you in life. Take warning by the bitterness in your heart, and henceforth be more faithful and affectionate in the discharge of your duties to the living.



*TRAIN ON WHICH I AM EMPLOYED, WITH CREW.  
Nebraska Division C., St. P., M. & O. R'y.*

## CHAPTER IX.

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**M**Y DEAR FRIEND, if you are not a christian, if you have never tasted of this water of life, you do not, and can not, comprehend what the blessings of a godlike spirit are. A meek christian spirit commands the love and esteem of all; but we must have the spirit. God is a spirit, and they that worship Him must worship Him in spirit and in truth. How often do we hear of some man or woman, who professes christianity, going astray? And how often do we see christians stand back and refuse to help him or her out of the ditch? Sometimes it is because they do not believe as we believe, or because they do not belong to our church.

My dear friends, it is not right to kick a man because he has made one mis-step and try to help him on the downward road, instead of trying to uplift him. This applies to sinners as well as christians. I say it is not right as men professing christianity. We ought to work together to do good, shoulder to shoulder; lift up your fellowman no matter where you find him; he may be poor, and in misery, wretchedness, debased and degraded, but stop and try to lift him up; whisper words of hope in his ear, give him all the encouragement you can. Deliver God's message in a way that he may feel it to the core of his heart. Impress upon his mind that the gospel is the power of God unto salvation to every man that believeth. And through the power of the



gospel any man can get the spirit and the grace of God; and more, it is a sure remedy for moral evil.

One more word of advice to my christian friends. When you see a man or woman in misery or want, or who is just breaking from the path of virtue, don't look at their clothes, don't talk to their clothes, but talk to the person; don't ask them what church they belong to, or if any, before you make a move to relieve them of their sufferings. For under those rags may beat a heart full of human sympathy, and you might be the instrument of his salvation; who knows? Poor creatures of imitation and sympathy we are; we look around us for support and aid, even in our virtue we have plenty; and if we go right on with our eyes closed against sin and the poor, and the sinner who is not poor, and leave behind us, when we are dead, a character dark with vices in the sight of God, where the chances are that a word, fitly spoken by us, would have saved them from a world of sin, I think it would have been better had we never been born. There is no greater service which a man of commanding intellect can render his fellow creatures, than that of leaving behind him an unspotted example. Those who are impressed with our good christian graces and our every day life, and who have been blessed by our influence in their life, will retain a dear remembrance of us, and our love for them while on earth, long after we have passed beyond this vale of tears. That is why I say every christian should have the spirit of God in their hearts, and to always remember that a true christian liveth not for himself; and it is thus, in



one respect, that he dieth not for himself. So do not be afraid to speak to a fallen brother. It matters not what he is, where he came from, or what church he belongs to. You will find the same doctrine preached in all our churches; the same sacraments are administered, and the same devotions are practiced. This is no merit of ours, but the grace of God. Then let a man belong to what denomination he will, this one thing must be impressed upon his mind, and that is, that the religion of our Lord Jesus Christ is not experimental religion; and with this powerful impression upon him it will not be a surprise to find in him the foundation laid for an upright christian character, and a man who will defend his religion at all hazards, and who can lead fallen humanity to Christ by pointing out to them the word of God, or the knowledge obtained through the bible.

I wish to say to the young before I finish, that there is a most lamentable waste of intellect among you. How few of you do justice to your native powers, and how few try to improve or acquire the knowledge that will remove every obstacle and make you one of the most eminent of men, which a kind providence has placed within the reach of all mankind. Early knowledge is not only the easiest but the longest retained; your memory will become treacherous as you advance in age, and you will find when you get to be about twenty-five or thirty that early knowledge has the firmest hold on your mind. Now, my young friends, let me tell you how to commence to gain this knowledge: the Sabbath

school will impart the knowledge which will help you all through your life if you make that start. Every child old enough should attend Sunday school just as regularly as Sunday comes. Parents should be more careful; see that your children attend the Sunday school whether you be a christian or not. Remember that knowledge from the Word of God is a very valuable and advantageous thing for a young man to set out in life with. It is and ever will be sure death to sin wherever they meet face to face. How often do we hear men like myself say, "Oh, if I could have only possessed the knowledge when I was young that I now have, I would have been a happier man now." Yes, that may be true, but look back and who is at fault? I say to you, my young friend, if you have the opportunity while young to gain this knowledge, don't lose it, but secure that needful knowledge at once, and do not be a stumbling-block for anyone else. Have that knowledge which is most important to dispose and enable you to escape the perils and temptations of sin, and to invite your rising energies away from the solicitations of youthful passions; to lay before you the vast motives to rise to the proper dignity of your intellectual and moral being, that you may thus secure the great end for which you were created, which is to glorify God and enjoy His presence forever.

We might say, in one sense, youth is saved by knowledge and destroyed for the lack of it. God said, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I also will reject

thee." Therefore, to you, young people, I say, get the required knowledge if it is yet possible; seek it rather than gold or rubies, for you will prize it much higher, and you will find that all earthly joys are nothing compared with the knowledge from the bible. It is a hundred per cent. in this life, and eternal life in the world to come. Knowledge of self is wisdom; yet how many of us, especially the young, stop to think that self-consciousness is the root of hundreds of evils. When people commence to think of self and no one else, and let their feelings run, it is sure to run into a morbid state; and from that they commence to worry; it causes uneasiness and anxiety, which will cause many real aches and pains, and which causes more young men to commit suicide than any other one thing. You will say how does this come? Well, I will tell you. The whole matter lies in diversion; in diverting the mind from self. One must not think of self, or even acknowledge that there is any bodily self. If a young man can keep himself in a pleasant state of mind, be frank, honest and upright in all his dealings, then all he needs is the grace of our Lord Jesus Christ to keep him in that mood. Solomon says in Proverbs, xii.: 1, "Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish." Then we should commence to receive instructions in childhood. Jesus recognized the significance of childhood when He made it the basis of His kingdom. Men must become like little children if they would inherit eternal life.

## CHAPTER X.

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**I** TELL you, my young friends, it requires great strength of mind, and firmness of purpose, to burst the fetters of the damning influence of vice. One has to have great decision of character in order to trample the enemy under foot, and stand a free man or woman in the sight of God. But have courage, my brother, you will find out after awhile, as you take this good work up, what a grand thing it is to be in a struggle of this kind. God will be ever with you in all His power, and by asking Him for His help you will meet no discouragements, for with God's help alone we can persevere in every good thing. Sometimes we may grope in darkness or fail in what we have outlined, yet, thank God, He will throw beams of sunshine upon our path if we will only trust Him. The conflict we are now in, my friend, is a bloodless, peaceful one, yet it is a struggle for life; eternal life. But we must stand our ground as true christians should. The weapons of our warfare are not carnal but mighty through God, and by His help we are going to be strong enough to pull down the strong fortress of the devil. And I tell you, christians, we must look to men and women, who, by the circumstances of their lives, and by the influences of society, are led into temptation, and through human weaknesses are drawn into sin; and it is your sympathy, and your help, that

will lift them up and start them onward to victory over sin.

With a few remarks I will close; I hope that my many readers will not criticise my work in this little book too severely, as I have tried to interest you, but above all my earnest desire is to benefit. I found it a very difficult task to stick to my text; and as you see by the title, I also had three very hard subjects to treat; but I have done my best, with God's help, and I will trust to the kindness of my readers to pardon the liberties I have taken in my ramblings. Our pastor, Bro. Gorst, of M. E. Church, at Norfolk, Neb., has penned you a few words as introductory to my work. It was through the instrumentality of Brother Gorst and Sister Mae Phillips, the great woman evangelist, that my eyes were opened in regard to God's great goodness. May He ever be with them in all their works, and especially in bringing young men out of sin and planting their feet on the solid rock, Christ Jesus; and, forever, may they speak the Word of God from this standpoint: one God, one Christ, one faith, one baptism.

And now, Almighty God, the Father and Creator of the universe, put this little volume into the hands of the unrighteous, as well as the righteous. Give unto them that spirit which will, if followed out, make man to man equal, and a life without sin. Oh! God, show unto them Thy works, and make them to feel Thy power; and, Oh! Father, be with them through all their trials and temptations. And, Oh! God, those who will not listen to Thy word, or go where they can gain the necessary knowl-

edge from Thy truth, have mercy on them for a little while for they know not what they do. And now, Oh! God, if there be one soul brought to Christ through the instrumentality of this book, bless that man or woman; and, Oh! God, pour out Thy divine spirit on that soul, that they may ever follow in Thy footsteps. And now, our Father, we leave this work in Thy care; give us the grace and power that we may ever do Thy will; bless all humanity wherever found doing Thy work; help us that we may add glory and honor to Thy name, and all praise shall be Thine, now and forever. Amen.

THE END.



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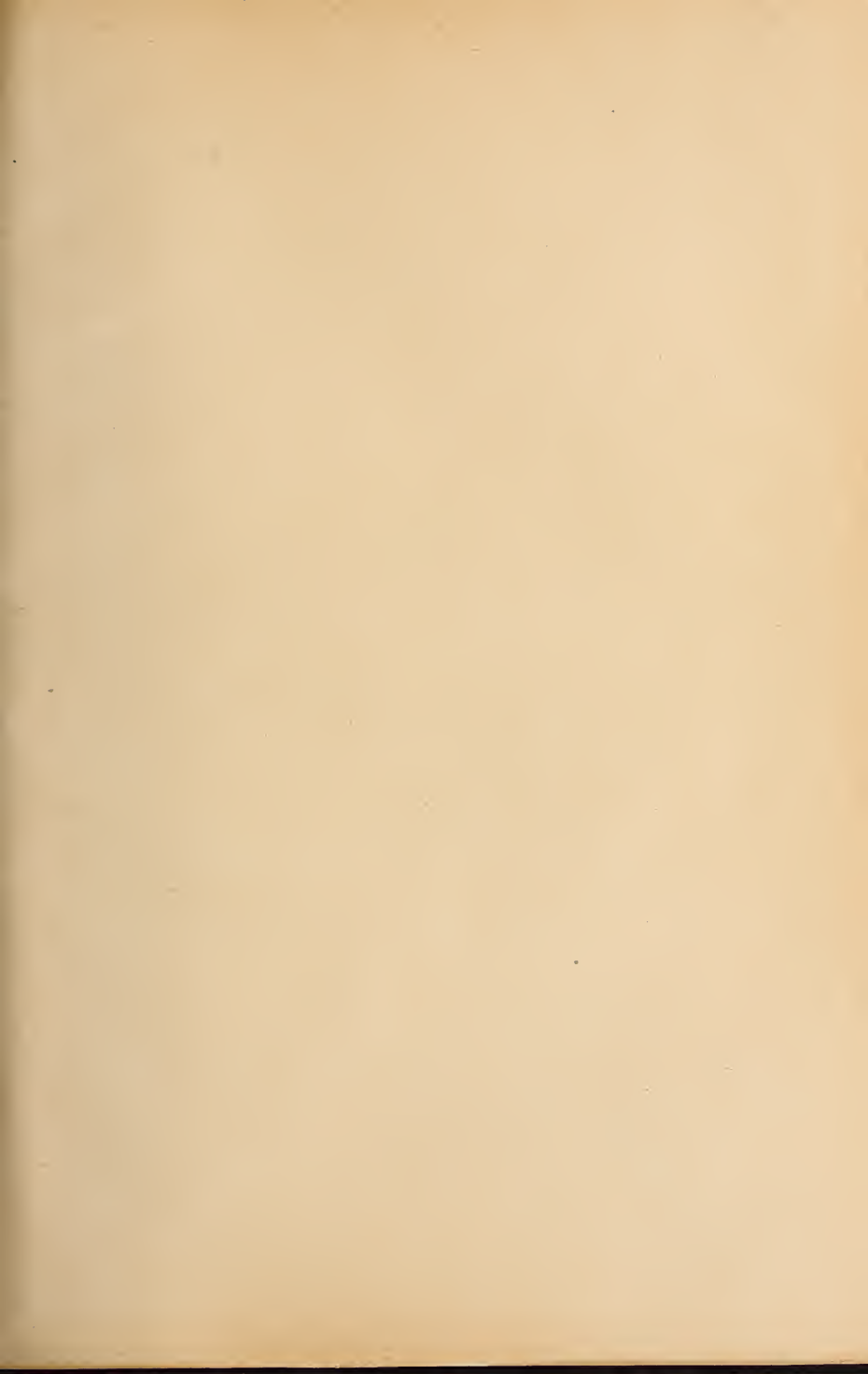
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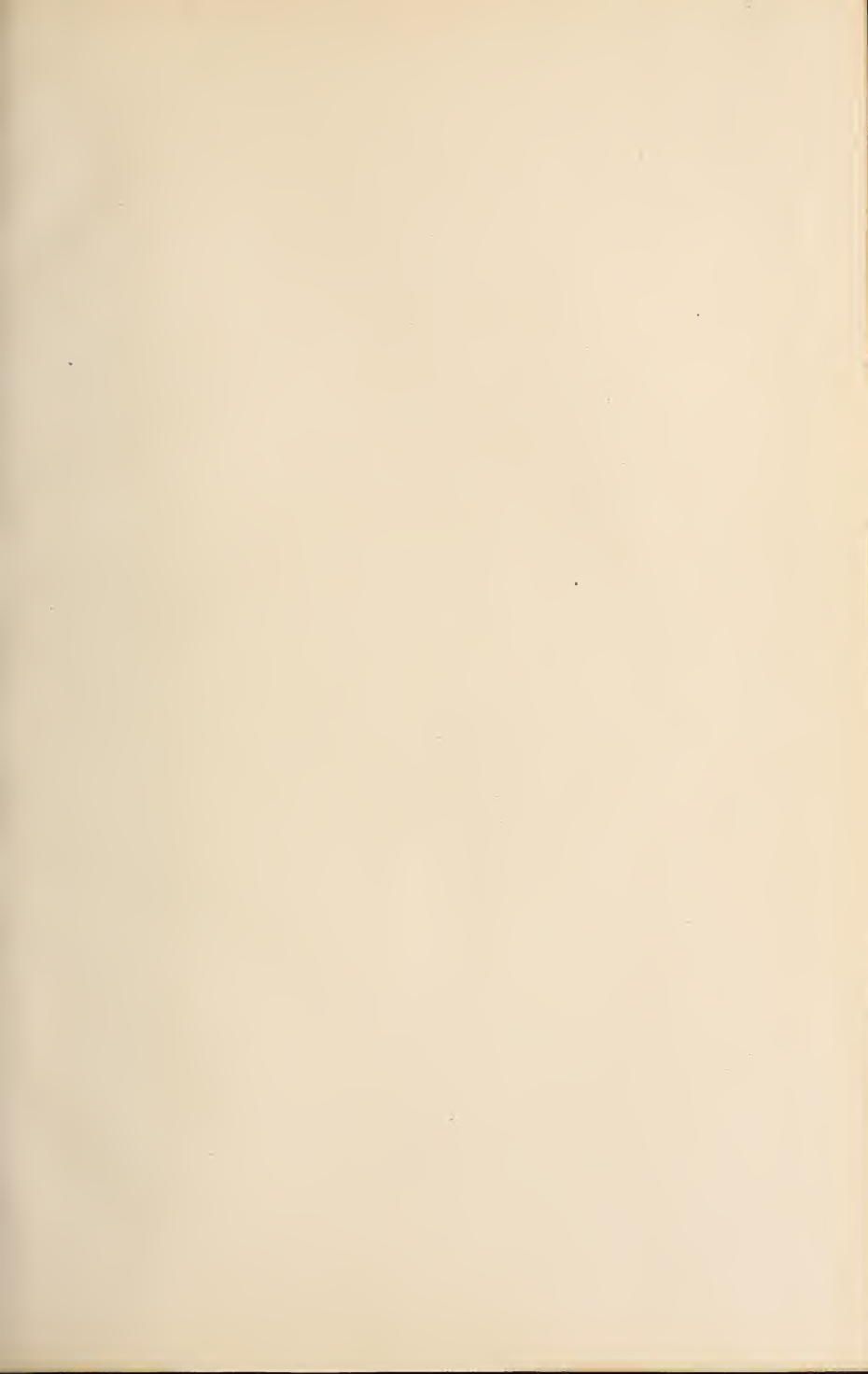
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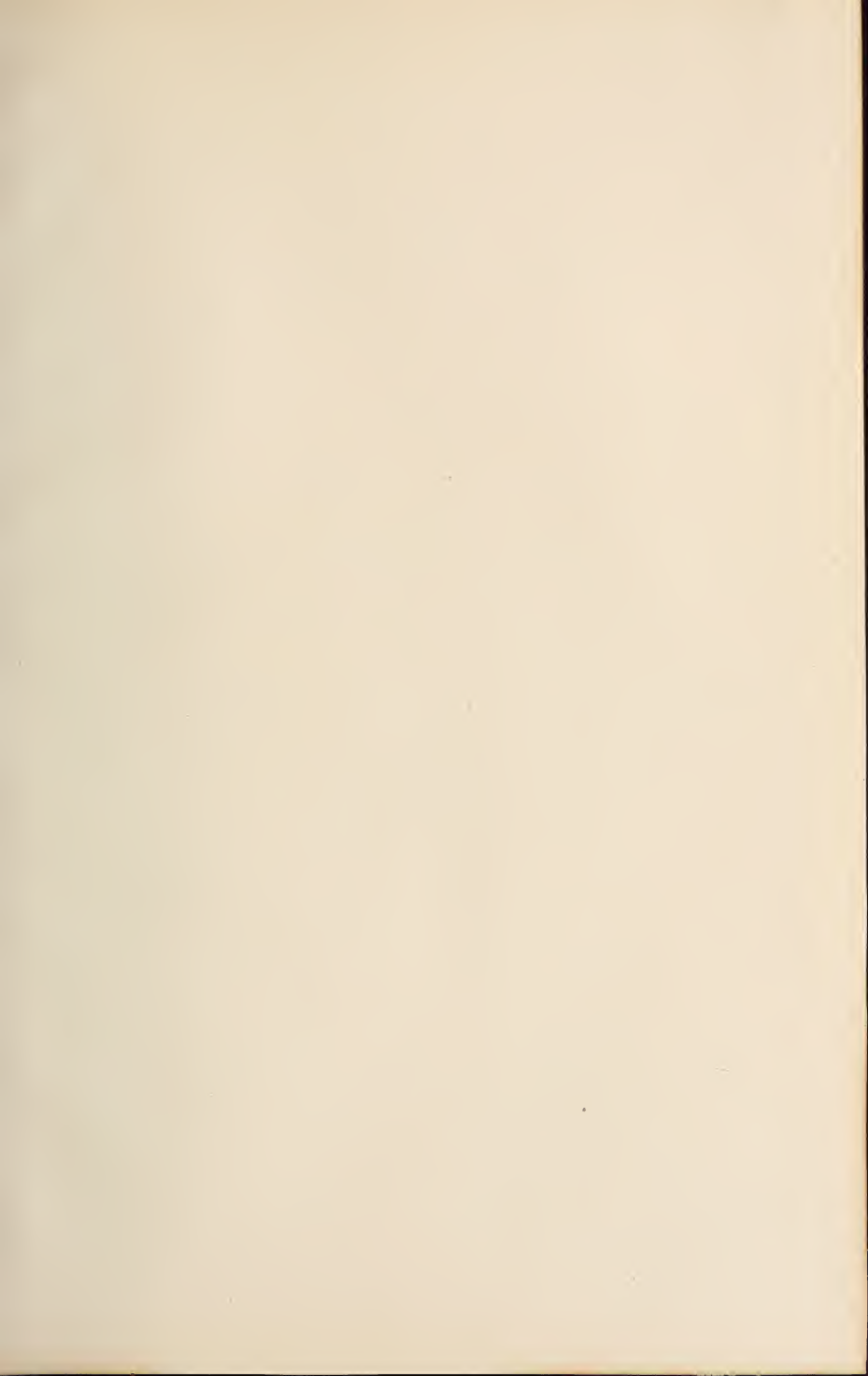
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